# Concern

## Cover Photo

Among the world's homeless millions are these little Arab refugees. Thousands like them are by-products of war in the Holy Land. Today food, clothing and shelter are desperately scarce. The United Nations launched an international relief campaign to help them.

Methodists carry on a continuing campaign to share their bounty with many of God's children who happen to be a little less privileged. Or much, much less privileged. This month, on Good Friday, in special services, sacrificial meals and offerings, Methodist youth and students will be remembering the ones across the seas.

This issue of CONCERN has special suggestions for Good Friday observances.

## Forum

### MORE WORLD NEWS

Sirs:

I just finished reading my 5 March copy of CONCERN. I think that the articles on John Kitchens, Hiroko Nashiro and Sarah Chakko were really great. My opinion is that more and more emphasis should be put on the mission field and especially the three-year programs. Though these stories are sad in that there is a loss, they did point up a great need.

What I miss in CONCERN is the national news. You can get that in any newspaper, but you cannot always get it with a Christian slant. Also I know from my own experience that it is very easy for youth to just forget the newspaper and not bother to read it. I would definitely like to see world news in every issue.

*Carolyn Gattis*, Calif.

### THAT AVENT LETTER

Sirs:

An admired friend of mine, George Avent, complains in the February 19 "Forum" that too much time is spent in student conferences discussing pacifism, an impractical stand which is not a "live option." Pacifists, he maintained, do not show a realistic understanding of what world conquest by Hitler or a Stalin would do to peop and to culture.

One reason they can afford to unrealistic, he intimated, is because f will follow their advice, anyhow—an as a matter of fact, few of the "p ifists" themselves will "when the chi are down."

. . . This raises a deeply basic qu tion: what *is* the Christian approac Are we to take the world as it bringing to bear what Christian ide ism we can, while remaining "prac cal" and "responsible?" Or, on other hand, are we to receive the of Christ as a summons to practice Kingdom relationship NOW in ev area of life (whether others are do it or not)?

Yes, it is true that many "pacifis fail to think deeply and responsi about the ultimate implications of th ideals. The same is true of m "Christians." Most of us fail to Peters or Pauls, John Woolmans Muriel Lesters. Few of us, like Eu pean pacifists Andre Trocme and helm Mensching in World War II, our lives to witness *for* Christia and *against* war and totalitarian "when the chips are down."

But do our failures as Christi keep Christianity from being a option?" I'd like to hear more ansv from readers of CONCERN.

*Claud Nelson, Jr.*, Geo


Concern

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# NEWS

## od Friday
## ns sacrifice

ree years ago, Kang Koo Ri was
d up by a patrol from the First
ry division during a search of the
torn area around Uijonbu, a
an town about 15 miles north of
. Kang was found, half-starved,
ed between the body of his dead
er and the wall of their shack.
erican soldiers named him "the
boy who wouldn't smile." The
ear-old was too weak to walk or
Described by Chaplain W. B. Als-
as a "lot of very small bones
together by only the Lord knows
." he was little more than a tiny
e of grief.
rough the First Cavalry's "Opera-
Mascot," he was taken to the Bo
Won orphanage in Taegu. There
body warmed to food and sleep
he grew strong and healthy; but
pirit remained aloof.
ate, he slept, but he took no in-
t in play. For many weeks he
dn't smile, so great was the im-
of his suffering upon him. But
ually Christian care and love
an impression on him.
w Kang is turning eight, and he
grown into a completely normally
sted youngster. He has a quick
ready smile now, and his happy
ok has made him a great favorite
e orphanage with all the guests
visit there.
Good Friday this year, April 16,
stians in America will commemo-
the sacrifice of Jesus in worship
prayer, also in giving of their ma-
l abundance that the little Kangs
e world can learn to smile.
ethodist youth will take special of-
gs for overseas relief. Planning
estions are printed on pages 10-11
is CONCERN.
e Methodist Student Movement is
nuing its special support of the
nblick study chalet of the World's
ent Christian Federation. Alpen-
is a Swiss chalet used for study
rehabilitation of students from
pe and other parts of the world.
MSM pledges $1,000 each year for
support of Alpenblick, and local
groups receive offerings for it
t the time of Good Friday or

**Kang Koo Ri, "the little boy who wouldn't smile," has spent three years at a church-sponsored orphanage near Taegu, Korea. Now a smiling lad, he leads some of his companions in a happy song. (See story.)**

Easter week. These offerings from MSM groups should be marked "The Alpenblick Fund" and mailed to the Department of College and University Religious Life, P. O. Box 871, Nashville 2, Tenn.

## Youth consultants named for Evanston

The United Christian Youth Movement has named 15 youth as special consultants for the Second Assembly of the World Council of Churches at Evanston, Ill., August 15-31. Included in the group is one Methodist, Barbara Ricks of Washington, D. C., a senior at Howard University and a member of the council of the National Conference of Methodist Youth.

Three additional youth consultants have been named by the United Student Christian Council.

Youth consultants are regular mem-

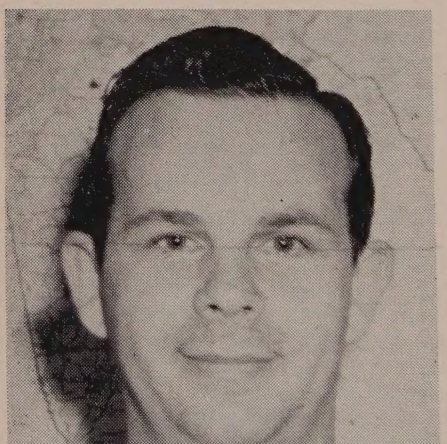
bers of the Assembly, except that they cannot vote. Some 102 youth consultants will come from abroad to attend the Assembly, many of these staying in the U. S. for two months or so. Youth participants will hold an advance briefing session for the Assembly August 9-13 at Lake Forest, Ill.

To assist in the detailed work of the Assembly, 75 youth will serve as "stewards," with such job assignments as running mimeograph machines and driving trucks. About half the group will be Americans. In the 25 named by the UCYM are three Methodists, John Gattis, El Centro, Calif.; William Hartl, Boston Mass.; and William N. Walter, Union Springs, N. Y.

## Another I-3 goes for life

A young Georgian who gave missionary service in India a three-year trial has decided to make a career of the Christian ministry in that country. Homer Morgan of Doraville, Ga. has just returned to India's largest city, Calcutta, as the "minister abroad" of Glenn Memorial church in Atlanta.

Homer Morgan went to Calcutta in 1949 with the first group of I-3's. "The need for Christian leadership is so great," he says, "even I can do a great deal." His work will be at Thoburn Methodist Church in Calcutta directly across the street from the offices of the Friends of the Soviet Union. The two buildings are in the old section of Calcutta, where illiteracy rates are high. Many of the residents earn only a few cents a day, but they still hope for something better.



HOMER MORGAN
*. . . back to India for life . . .*

Morgan believes that most of India's problems are basically spiritual and that the nation will surmount them without going communist. The ministry of Thoburn church is part of the answer to problems of India's people, and communism is losing ground.

Morgan is returning to India, to pick up work where he left off.

## Church issues call for 1,000 women

When the Commission on Deaconess Work met last month in Nashville it surveyed the church and reported a great need for young women to volunteer for a life of service as deaconesses. Right now The Methodist Church can use 1,000 young women in full-time church-related vocations.

The commission called for intensive recruitment to fill the shortage of women workers.

The church has 552 active deaconesses and 260 who have retired. Even though 242 workers have been commissioned since 1940, the church still has a net loss of 93 active workers.

A Methodist deaconess is consecrated and commissioned by a bishop and licensed by her annual conference to serve the church in any capacity not requiring full clergy rights. Candidates must have a college degree and special training in religious education.

Some 149 deaconesses are now employed in hospitals and homes for children and the aged, 128 in community centers, 61 in schools, and 37 in rural church and community work. Deaconnesses may fill some of the hundreds of openings in local churches for directors of Christian education.

Deaconesses are needed as social workers, prison and college chaplains, office workers, supply pastors, parish workers, supply pastors, parish workers, music directors, church secretaries and on the staffs of Methodist agencies.

# This is your world

# VIEWS

he world's population is increasing
uch a rate that by the year 2,000,
lmost seems today, the human race
be stumbling all over itself.
ny woman is likely to find herself
bing her neighbor's hair, and it
be a lucky man who doesn't find
ebody else's leg in his pants.
hese observations are prompted by
fact that India's census authorities
ect the population of their country
ise from the present 360 million to
million during the next 30 years.
in America's population is growing
a fantastic pace. And the Italian
ernment complains that it can never
e to find any solution for unemploy-
nt in that country until and unless
an find ways of sending its surplus
ple to homes in other lands.
n recent years, a number of alarm-
books have been published, show-
that if the world population rise
t checked, we shall soon reach a
ge of hunger. That is basically the old Malthusian theory. India's census report points out that Europe is less densely popu-
d than India, but while the average
ropean has brought only 30 per cent
his land under the plow, the aver-
Indian cultivates 43 per cent. Yet,
regard to natural resources avail-
e for food production, India is worse
than Europe. Looking at things in
s isolated way, it is easily possible
get frightened.
The Indians are at least trying to
d their rising population in check
ough birth control. Italy, on the con-
ry, because of its religious con-
tions, cannot do the same. And the
lian government says, in one of its
icial publications, "It is obvious that
scheme for help from abroad will
vide a solution for the problem of
ly's surplus manpower, unless it is
ssible for Italy to distribute her
igrants throughout the world with-
let or hindrance." As a matter of
ord, however, that isn't happening;
ereas in 1913, 872, 598 Italians found
nes elsewhere, the number for 1951 was only 135,096. Country by country, the difficulty is often acute; but in the long run, is there any hope it won't be just as agonizing from a worldwide point of view?

Strange as it may seem, one of the very most capable studies made in recent times holds out precisely such a hope. Jointly financed by the Rockerfeller Foundation and the Twentieth Century Fund, an inquiry made by W. S. and E. S. Woytisky, population experts, brought forth impressive conclusions: a large part of the human race has already passed through its period of most rapid increase; and within another 150 years world population will be relatively stabilized at a level the earth can well support.

The future growth of humanity, the Woytiskys believe, will be accompanied by a steady improvement in living conditions. They think total population will increase by 850 million, and reach about 3,250,000,000 by the year 2,000. The figure may climb to 4,000,000,000, but after that will increase very, very slowly if at all.

Rapid growth in the number of the world's people did not begin until the middle of the 17th century, and the above experts believe this rise has been "a unique, unprecedented and unrepeatable phenomenon of limited duration." it will have an end, just as it had a beginning.

Are we planning for posterity? That's a key question. Or are we, mainly, following the thinking of that oldtime poet who wrote: "As though there were a tie, and obligation to posterity! We get them, bear them, breed and nurse . . . What has posterity done for us?" Well, it has scared some of us; perhaps, as we now see, unduly.

—BY DEVERE ALLEN

Are you a CONCERN representative? If you would like to be part of this nation-wide team, write CONCERN, P. O. Box 871, Nashville 2, Tenn.

## Thinking out the news

# Smearing without clearing

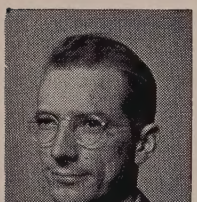
"It's lucky for McCarthy I'm a pacifist," I said jokingly, "since I was just three feet from him on a Washington elevator the other day."

I laughed. But it wasn't funny—because, for one thing, *McCarthy isn't the problem.*

. . . Oh, now of course we'll admit a shrewd, daring, opportunist politician is a problem; but he's not *the* problem. Give a man a horse he can ride, and he will ride it.

This particular man rode down some communists, yes: also some radicals, some liberals, and some conservatives, innocent or guilty—anybody who blocked the march of McCarthy. But we still say, he's not the problem: the *horse* is.

*What's the horse?* Ask Wayne Morse, the brilliant Independent senator from Oregon. This is what he told members of the recent NCMY seminar in Washington: "The answer to McCarthyism is to recognize a very basic principle. Your substantive political rights can never be any better than your procedural rights. No one has any procedural rights before a Senate committee. McCarthyism exists on this shocking state of affairs."



**Nelson**

What does Senator Morse mean? Ask Bishop Oxnam. The NCMY seminar heard him, too. He was talking about the Velde committee. That's in the House, not the Senate, but it's a good example of "lack of procedural rights."

This committee, he told us, keeps files on one million Americans. It's a wonder it doesn't have 50 million or more, because you are eligible for their list if (among other things) you:

(a) Oppose any kind of legislation to "curb communism."

(b) Oppose any form of military training.

Anyone may contribute information to these files, even anonymously!

Then, if someone throws a few charges your way, the committee may publicize them *before it calls you up;* call you up without right to a lawyer beside you, and without right to cross-examine or even meet witnesses against you.

**Concern Feature**

While the committee may *smear* you, it cannot *clear* you! Although the committee unanimously voted there was no evidence of communist or communist front affiliation or activity on Bishop Oxnam's part, a member of the committee denied this was "clearance."

"The committee," it was explained in Congress, "only has the power to investigate. It has no power to try or to clear."

Bishop Oxnam has a book coming out soon, *I Protest.* In this he tells how he was able to defend himself against "evidence" of the loosest kind. But, he warned us, unless some action is taken to make congressional committees able by fair rules, innocent people, with fewer resources than he, can be "impoverished and ostracized" as a result of being called for hearings on subversion.

Senator Morse and other senators, congressmen, legal experts, and commentators recommend that investigating committees should be required to do things like the following:

Sift charges before making them public; hear the accused privately; define exactly what is being investigated; allow "witnesses" (often they are one accused) to make statements and introduce testimony; define rights and duties of legal representatives — in short, show the same concern for human rights that the courts are expected to show.

As the nation witnesses the drama of "McCarthy versus the Army," it's likely to forget: *McCarthy isn't the problem.*

—Claud Nelson, Jr.

# Revised standard readers

*uding* this volume labeled "Bible" possible healthy antidote to em- nents in debate. Heated arguments translations may be an escape the business of letting its vital ıth reach into hard, crusted places r own individual lives and in the we do things in groups. As Stine- g of Duke remarked, "In older they burned the translators; now merely burn the translations." The ions is: do the translations burn n us?

uth everywhere have been read- and discussing about beliefs dur- Lent. They've at least bought ıtains of the book *I Believe*, by . Harner. Whether necessarily eing or not many are now able greater assurance to use that -person pronoun "I" for some be- that are their *own*. They know r what beliefs they hold, rather beliefs hold them.

ıe Bible has some help on beliefs, Fascinating helps. But we might out on some if we merely come to the Bible as the same old readers. No eagerness, no anticipation of new discovery, no new ngness to *think*. Strange how some daringly think and discuss other rences, say that when they come to Bible they must accept it unthinkly. No wonder different versions or slations trip them up. They are not he habit of expecting their Bible ing to *make sense*. Not in the habit sing their minds, as well as hearts, n they approach it. They withdraw a cocoon of pious virtue saying ords that they accept literally from r to cover. That's the trouble; that *ring up* of Bible truths that are iting clear minds and responsive ts to cause them to spring forth the dark places of lives, of a ld.

**ncern ature**

imone Weil, Jewish girl whose brilt devotional writings have lived on ond her own brief, intense life, speaks of letting the Bible "read" us . . . as if the Truth were searching, probing into corners of our motivations, we try to keep hidden. God's own Light, mediated through the Bible, *reads* us. And we are caught up short. "Sin is a reproach to any people," even a nation. The judgment of the Lord rolls down as mighty waters.

Reporter Lawrence Nelson's *Our Roving Bible* speaks of the Bible *meeting* the Twentieth century: the Bible itself the active, dynamic force . . . the century confused, with its "wailers in the wilderness," at "sex o'clock" and its propensity for "playing hob with holy things." There's truth a-plenty in any of the recommended versions and translations for life-examining. Every day is quiz day. Yes, we come to our Bibles with questions. But our Bibles question us, too.

Miss Bowman

Take the motif, the very central golden thread of "plot" in the Bible's vast multi-scened drama: the motif that *God is love*. First, hesitantly, haltingly as the Hebrew people looked upward there dawned the thought of Yahweh . . . that he *is*. Then that he is holy (see Isaiah), and . . . why did this seem difficult for them to accept at first, that he is loving and forgiving, that his righteousness is steadfast (see Hosea, Amos). Rather than getting bogged down in literalisms, if only we today would meditate on those concepts! Is our worship, our living today in that central thought that God is *love?* Many books scarcely mention the idea. Our actions don't attest, do they? What if people really took hold of that one idea? If it were allowed to take hold of them? If that became our *standard*, our "revised" standard for all our reading, all our living? Needed: revised standard readers!

—BY CLARICE BOWMAN

## What's doing

# The meaning of the cross

Central in the celebration of Holy Week is the cross.

The cross is the most prominent symbol of the Christian faith. It adorns the altars of our churches, is a part of the architecture of church buildings, and is worn by many Christians on their lapels or on gold chains about the neck.

The cross on which Jesus was executed was a far different cross. The cross had been used by the ancient Carthaginians as an instrument of torture. It was used by the Romans as a means of torture and death for criminals and political enemies of the state. Words fail to describe it: cruel, stern, forbidding . . . rough, repulsive, terrifying—all are too soft and gentle to describe the cross on which Jesus was crucified nearly two thousand years ago.

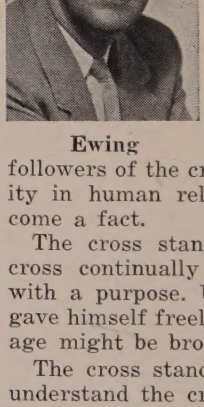
**Concern Feature**

What is the meaning of that cross for youth in the twentieth century? What does it mean to you? What do we learn in the example of Jesus upon that rack of pain and suffering?

The cross stands for courage. It is an appalling thing to think of the courage of Christ as he carried the cross up the hill called Golgotha, withstood the pain of the nails in hands and feet and suffered as his pain wracked body was suspended from those nails. So many modern followers of Christ look for an easy solution to moral decisions and problems of daily living. It takes courage to be completely Christian. If you don't have courage, can you be a Christian?

The cross stands for rebellion. The easiest thing Christ could have done during that first Holy Week was to compromise with the temple authorities and to keep quiet. He saw much that needed changing in the religious practices of his day and he certainly knew that to speak out would only invite trouble. But he did speak out. And in so doing he crossed the most pow- ful political groups in his country sealed his doom. He set in motion the events which took him to his cross in four days. In every age the Christ- is the one who has sought the will of God . . . and then having discover- what God's will was . . . has lived God's will without compromise. The Christian is continually r e b e l l i- against evil and sin and wrong in ev- form. Have you rebelled against evil you know to exist in yourself your family? in your school and c- munity?

The cross stands for others. On the cross Jesus' concern was for others his mother, those who tormented those who executed him, the thief the nearby cross. The loving h- of Jesus was f- with compassion for others. This is the heart of Christ- ity: a loving con- for all people, o u r enemies. haps this is on- the hardest qual- of the Christian —to have love f o r o u r ener- Only as an ever- larging group of followers of the cross make love a - ity in human relations can peace come a fact.



Ewing

The cross stands for sacrifice. cross continually stands for sacr- with a purpose. Upon the cross J- gave himself freely that people in e- age might be brought closer to Go-

The cross stands for submission understand the cross we must ren- ber Jesus in the Garden of Gethsem- Before him was the shadow of cross. It was not too late to leave Garden and return quietly to his h- in Galilee, a free man. Jesus pra- "My Father, if it be possible, let cup pass from me; nevertheless, as I will, but as thou wilt." Jesus rendered his will to the eternal pur- pose of God. In your life are you guid- ed by YOUR will or GOD's will?

The cross is central in Lent, in t- Christian church and in much of th- world. What does the cross mean you?

—BY HAROLD EWIN-

## :hodists may send nals to Korea

air shipment of domestic animals bees destined for a farmer-train- rogram in April under the auspices of r Project, Inc.

perating with Heifer Project, the odist Committee for Overseas Re- will accept gifts from Methodist iduals and group for the project. s call for the purchase of 200 , 50 pairs of rabbits and 100 hives es to be used in a training pro- on two missionary farms in a. The shipment will be received regory Votaw, Church World Ser- representative in the field.

ats will cost approximately $50 ; rabbits, $10 per pair, and bees, per hive. Methodists wishing to cash contributions to the pro- may send them immediately to R at 150 Fifth Ave., New York designating that the gift is for r Project, Inc.

## : says register iistian opinions

e of the most helpful pamph- to come from any board of the h is now off the press in its nth edition. It is "Register Christ- Opinion," annual publication of the d of World Peace of The Metho- Church.

e pamphlet is a directory to U. S. ress, with complete and up-to-date of all senators and representa- by state and district, and a list- of appointments to some of the r committees. By the way, some 19 tors and 84 representatives are bers of The Methodist Church.

egister Christian Opinion" is now in large quantities by several minations. Single copies are 10¢ , 50¢ a dozen, and $2.50 per 100. r from the Board of World Peace, Rush St., Chicago, 11.

A packet of materials on Spanish- eaking Americans in the USA l be helpful to MYFs planning rent meetings. The overseas re- packet is also available now. ler both from Youth Department, O. Box 871, Nashville 2, Tenn.

# CUES

## Radio carries U. N. broadcasts

Church people who are concerned with the promotion of good public opinion on the United Nations, its achievements and its possibilities, will be interested in the daily and weekly radio broadcasts across the country that carry news and opinions from the U. N.

Details about the broadcasts may be found in local newspapers, or from writing Radio Division, United Nations, New York. The programs include:

*United Nations Today*, a comprehensive 15-minute summary of the latest U. N. news, featuring the recorded voices of delegates taking part in sessions and on-the-scene reports of U. N. activities around the world. It is carried weekdays on 250 stations, including Mutual network, 10:45 p.m. EST.

*United Nations on the Record* is a weekly 15-minute program, featuring the voices of leaders in many parts of the world. Carried by Columbia network Saturdays at 4:00 p.m., EST.

*The U. N. Story*, a weekly 15-minute transcribed dramatic series, is devoted to the humanitarian aspects of the U. N. Carried over 660 stations at various hours.

*United Nations News* is a five-minute summary of news from the U. N. It is broadcast Monday through Friday beginning at 6:30 p.m. EST from WNYC in New York City.

## Friends of CONCERN

WHEN CAN WE PUT YOUR NAME HERE? SEND IN 5 OR MORE SUBSCRIPTIONS AND WE WILL.

**Bettye Jo Powell, Miss.** ..... 29
**Mary Wadleigh, N. H.** ..... 10
**Johnny Cunningham, Tex.** ..... 8
**Phyllis Bird, Calif.** ..... 45
**Jackie Rippley, Calif.** ..... 5
**Dorothy Elfers, Pa.** ..... 10
**Sylvia Parkers, Md.** ..... 8
**Margaret Anne Milikien, Tex.** ..... 6
**WRPL, North Georgia Conference (Margie Joiner, pub. chrmn.)** ... 18

# Good Friday Evening in your church

## Means life for God's children

Sometimes we think the time for giving to overseas relief must be past. The need is met by now, surely!

And yet today, tonight, tomorrow, boys and girls, little children, older people by the thousands will be weak from hunger.

Did you read those words? *Weak from hunger.* Not because they missed having lunch on time, not even because they missed one meal. They've missed many meals.

Methodist youth have been concerned about this need and have given large amounts of money for emergency relief as well as long-range permanent aid.

On Good Friday the MYF has another chance to help. Good Friday gives us a chance to commemorate the sacrifice of Jesus. Our fast and offering on Good Friday gives us an opportunity of ministering in his name, of making a sacrifice of our material gifts. But beyond that, of exemplifying on Good Friday the spirit of Jesus.

On Good Friday, April 16, 1954, MYF groups all over the U.S.A., will serve a subsistence meal of simple, meager fare such as a bowl of rice and a glass of water. After the meal, in a service of worship, youth and their adult leaders will rededicate their lives to Christ. At the close of the service, a sacrificial offering for the Methodist Committee for Overseas Relief will be taken.

Thus Methodist youth will once more put in concrete, symbolic form, the giving of themselves in love and brotherhood to neighbors who are less fortunate.

## Finish plans now: the council

The MYF council is responsible for making the over-all plans. It should discuss with the minister how the Good Friday MYF observance fits in with the plans for Holy Week.

Schools may be closed in your c[om]munity so that you can participate [in] other services on Good Friday. [The] council may decide to invite ot[her] church members to the MYF G[ood] Friday observance.

An important part of the coun[cil's] job will be to set up some committ[ees]. Here are some suggestions:

## Promotion committee

The MYF should be told exa[ctly] what a Good Friday fast and ob[ser]vance is. They should know wha[t a] sacrificial meal is and what fol[lows] after the meal. They should know w[hat] a sacrificial offering is and how [the] money will be used.

The committee will want to st[ress] that each one brings *at least* as m[uch] money as is being saved on the co[st of] a regular meal. These statements [will] need to be made clear through [dis]cussion in MYF meetings, posters, [an]nouncements and letters or cards [well] in advance.

## Arrangements committee

This committee may want to ad[d to] the spirit of the evening by ha[ving] appropriate pictures and posters in [the] rooms where the group assemble[s on] Good Friday.

An artistic member of the com[mit]tee might make large pictures [of a] child who looks hungry and sick. O[ther] suggestions of pictures are foun[d in] church periodicals and often in [cur]rent magazines.

The arrangements committee [will] want to schedule a room for us[e in] advance of the meal, where a [song] leader can lead the group in [quiet] prayerful singing as members ar[rive]. When everyone has arrived, and [in]structions have been given, the grou[p] can then go to the dining room [to]gether.

## Sacrificial meal

A committee will need to plan car[e]fully for the meal. Don't let the sim[-]

of it make you think nothing to be done until the last minute. how you want the tables ar- and set. Some MYF groups use paper covering and old used s set on a tin can cover.

meal consists of a bowl of cook- and a glass of water. It should each place at the table when the comes in. Because the meal is mple, it is suggested that the in the kitchen participate in the icial meal and the service that s, too.

sacrificial meal is eaten in com- silence broken only by scripture gs and poetry. Since the entire g's observance is brief, there will ple time for cleaning the dining and kitchen later.

## rship committee

committee is responsible for—
The instructions about the Good y fast and observance and the r that is made just before the

The meditative sentences during eal.
The worship center in the sanc- . Suggested worship setting: a cross in the center of an altar. ne side of the cross arrange a of plenty or some other arrange- of foodstuffs that we enjoy. On ther side of the cross place an tin drinking cup and a portion off a loaf of French bread. (The rrangements will suggest the con- s in our prosperous living with are existence of our fellow-men in us parts of the world. A spotlight help to make the altar arrange- more attractive.)
The service of worship, including actions of the ushers and offering.

## ow-up committee

s committee takes over right after ervice. Don't leave everything to exton or to the minister. Be sure ean up, put away and return rials used. This committee is re- ible for counting the offering and ng it. Transfer the cash to a or money order made out to the odist Committee for Overseas Re- nd send it to:

Methodist Committee for Overseas Relief
150 Fifth Avenue
New York 11, New York

Be sure to mark the check "Good Friday MYF Offering." Send the offering immediately.

## What happens to the money?

When your Good Friday sacrificial meal is sent to MCOR it will be used wherever the need is greatest.

The money may be used to provide help for some of the 214,000 displaced persons or refugees coming to this country; for a milk station in outlying sections of Korea; or to bring food and medicines to homeless orphans; or to help fight tuberculosis in India; or to furnish artificial limbs to Korean amputees; or to bring relief and fresh hope to Arab refugees in Palestine.

## Suggestions for worship

Scripture:
- Isaiah 58:6-12
- Matthew 25:31-45
- Mark 10:42-45
- Luke 10:30-37

Resources:
- *Living Joyously*—Kirby Page
- *Meditations of the Heart*—Howard Thurman
- Recent issues of *Power*
- *Challenge and Power* — Wade Crawford Barclay
- *Worship Anthology* (2343-BC)

Hymns:
- "At Length There Dawns the Glorious Day"
- "O Brother Man, Fold to Thy Heart Thy Brother"
- "Where Cross the Crowded Ways of Life"
- "Blest be the Tie"
- "We Thank Thee, Lord, Thy Paths of Service Lead"

Easter morning across the country, MYF groups will hold sunrise services. Program suggestions were printed in the 19 March CONCERN, and reprints of the worship service may be ordered for 1¢ each from the Youth Department, P. O. Box 871, Nashville, no. 2409-C, cash with order.

## Maine rally sparks new MYF activities

Last June Janice Crossman went to Philadelphia for the World Methodist Convocation on Evangelism, and she got enthused about the potential of the MYFs back home. Ten youth of the Maine Conference attended the Boston Area leadership training camp, and began talking about greater activity among Methodist youth in Maine. Janice Crossman and Hazel Gray set to work on a new venture for Maine—a mid-winter rally.

Youth planned the rally, arranged for Bishop John Wesley Lord to be speaker, and lined up ministers and laymen to be workshop leaders. They set Waterville as the place for the rally, but a short time before the rally Waterville started construction on the church, so the youth just moved their rally to Hallowell.

A few people advised against having any rally in Maine in mid-winter, and one or two leaders cancelled out. The host church had agreed to serve 150 people, but when dinner reservations and pre-registrations climbed into the 300s, the church said no. So Hazel Gray borrowed the Hallowell city hall and held part of the rally there.

When the big day came, over 400 youth and adult leaders were on hand —from Kittery and South Berwick (on the New Hampshire line) to Milo (on the north) and Woodland (on the Canadian border). It was a new thing in Maine, a mid-winter conference MYF rally, but it was great. The rally has brought new enthusiasm to the conference, and has sparked new MYF activities in local churches. Conference director of youth work Alfred H. Ives reports a fine spirit and great success, in spite of difficulties.

## Hawaii holds Honauna Pate

Call it what you will, or translate it as best you can. It's the fifth annual Honauna Pate, held last month to honor the local presidents of the Methodist Youth Fellowship in the Territory of Hawaii.

Theme of the evening was "The World of Fun," with decorations consisting of flags and posters from m countries. Each of the honored gu was given a year's subscription CONCERN.

Some 300 MYFers were on hand the affair. After the program all joined in a grand march and games and square dancing.

## Oregon boosts perennial prexy

Charles Frost is a familiar fe to most Oregon MYFers. Just fi ing his first year as conference president, Chuck has made it a jo almost full-time commitment.

Last summer he spent his week institutes, getting acquainted with youth (and selling a phenomenal n ber of CONCERN subscriptions).

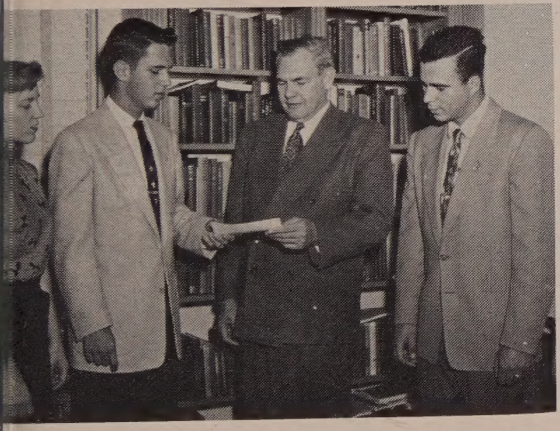
Frost

the fall and wi he thought about ing a job but de that his week- should be free visiting local ch es in fellowship t and for keeping speaking en ments.

Last fall his fa moved from Me to Portland, Chuck had to d whether to sta Medford and have his last yea high school in a familiar place o with his folks to a large city and over. He decided to move and over, and entered Portland's G high in September. Right off he the school's speaking contest, and big event came recently when C was elected president of the stu body after being in the school only semester.

Last summer he attended the tional Conference of Methodist Y at Kansas City and expects to b hand for the 1954 meetings. The gonians report that his leadership their conference has been a real ness. As conference president, he worked faithfully and well.

- 400 youth of
rches attended
ine Conference
ally last month,
overflow crowd
workshops were
t the city hall.
g the leaders
the Rev. Mrs.
T. Hart, host
Janice Cross-
onference presi-
Bishop John Wes-
d, rally speaker;
Hempstead, Au-
district superin-
t; and Hazel
onference secre-
(See story.)



Helen Truly, Leon Hallman and Johnny Gaugl of the senior MYF at Oak Cliff church in Dallas, gave Bishop William C. Martin a check for $25 as their contribution to a Texas project of supporting True Friend Island, near Pusan, Korea, where 1,000 of Korea's beggar boys are being cared for. The MYF offering was a follow-up of the January study of "We Are a World Movement."

t Up and Go" was
eme for youth of
church, San An-
Tex. in their an-
youth activities
Over 415 youth
the San Angelo
ct came in the
lay for a district
Two speakers,
west Texas youth
or Jimmy Camp-
and Bishop Ivan
Holt of St. Louis
with Shelley Mit-
and Marilyn Jack-
ecretary and pres-
of the local MYF.

## Call it 'WRPL'— pronounced as purple

The key word in North Georgia last month was 'WRPL', which everyone delighted in saying. It comes out something like "purple," and it means "Worship, Recreation and Publicity Lab."

Each subdistrict in the North Georgia Conference sent three delegates to the WRPL at Haygood church in Atlanta, March 5-7. The lab was designed so delegates could learn by doing in the fields of worship, recreation and publicity, then work in their subdistricts to strengthen local programs.

Conference council members did the work and led workshops: Emmy Lou Sessions in worship, Nelson Hitchcock in recreation, Margie Joiner in publicity, Joe Elkins taking care of local arrangements, and Julie Boland presiding.

## District rally hits the top

In the Detroit Conference, Bishop Marshall Reed named February as Youth Emphasis month. Local churches throughout the conference focused attention on youth. District rallies did the same.

The Flint District made plans to climax Youth Emphasis month with a bigger-than-usual rally. One council member said they should aim for a thousand people attending.

Day of the rally was snowy and slippery. About 900 youth were comfortably seated in Flint's Court Street church when the hymn sing began, more and more youth kept pouring in. When Harold Johnson led the call to worship, some 1,331 youth had crowded into the church auditorium, balcony, parlor, halls and stairways. It was the biggest rally the council could have dreamed of—it hit the top.

The rally offering of $300 was designated for the Bob Mercer memorial fund (25 December CONCERN). Rally theme was "This Is the Day."

## Subdistrict hits brotherhood theme

Rev. Cecil Williams of Austin, Tex., a student at Perkins School of Theology in Dallas, talked straight to youth of the North McKinney Subdistrict MYF in their Febraury rally. Special emphasis was brotherhood month and race relations day.

Theme was "A Full Life," and Williams brought the youth face to face with problems of segregation and the results of prejudice. "If Christians are to keep pace with the secular world," he told the group, "we are going to have to practice what we preach." He expressed a feeling that Christian people are doing more to overcome prejudice and segregation."

Special music for the rally was presented by five boys from the Negro high school in Plano. MYFers at the rally called it one of the highlights of their lives. They are asking for more meetings that deal with real issues. District director Jim Manning reports a real interest in Chrisian citizenship resulting from the rally.

**"Meeting Christ's Challenge" is theme for Methodist youth in Oregon, being held this week-end at Willamette University in Salem. Some 400 youth are expected to attend. Leaders in planning are Gelnn Murray, Karen Ross, Maryn Stookey, Dr. Thomas Bennett, and Charles Frost.**

## ents plan for
## mer workcamps

ork camp in the nation's capital
een added to the summer service
ts for students sponsored by the
dist Student Movement.

int Vernon Place Methodist
h, in Washington, D. C., will be
perating base for the new camp
will give training in urban
n work and Christian citizenship
velve to fourteen college men and
n. These campers should have
for "camping, day camping, work
boys and girls, simple physical
worship, evangelism, recreation"
ave particular interest in national
and the city church.

mmunity service and Christian
ss projects will be conducted in
York City and Chicago, Ill. Spec-
ng in the program of the city
h in four or five metropolitan
hes in mission areas, the New
project is for 18 college men and
n.

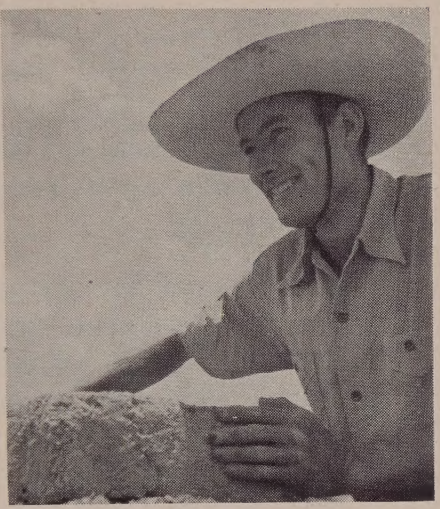
Chicago the "traveling Christian
ss fellowship" includes two weeks
nship and six weeks service in
gelism. Called a "bold new pro-
" for students and qualified older
, this project in clinical evangel-
s for 30 men and women. The
training center is Kendall College,
ston, Ill.

interdenominational work camp in
ornia in which the Methodist Stu-
Movement cooperates with the
ant committee of the National
cil of Churches has been planned
ix students with a desire to under-
"the sociological problems of mi-
people."

e Kentucky Work Camp, in the
ffields of western Kentucky at the
enburg Methodist Settlement, Cen-
City, Ky., "seek to apply Christian
through a program of rural mis-
." The mission has recently ac-
d new property which ten college
and women will recondition for
nunity use.

the Rio Grande Valley at Pharr,
s, fourteen students will live at
y Institute, for Spanish-speaking
ricans. Campers will give leader-
in the summer program at Valley
tute and help in neighboring Latin

## MSM in action



**Wesley Matzigkeit, leader of the MSM Mexico work camp, toils in a bright sun to lay adobe bricks.**

American churches. Laboratory experience in rural church work is offered to fourteen college men and women in the South Dakota rural work camp.

Two foreign mission camps will be held again this year, one in Cuba and the other in Mexico. The Cuban work camp for eleven North American students and five Cubans will have a rural setting. It involves building, road work, literacy and vacation church school work.

The 1954 Mexico work camp needs eleven college students to begin building a youth camp near Monterrey.

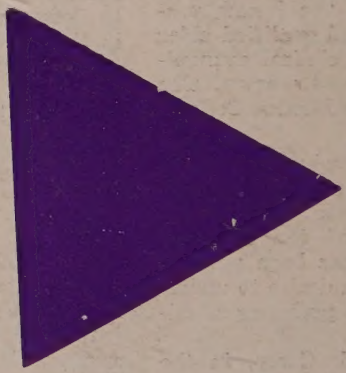
With the exception of the Chicago camp, which is open to qualified older high school students, all camps require that members have completed their sophomore year in college. Most are for six to eight-week terms, usually beginning the last week in June. Cost to campers includes transportation to and from camp and an activity fee averaging $25.

Applications for the national camps should be sent to Claude Singleton, 150 Fifth Ave., New York 11. For Mexico and Cuba Work Camps applications should be sent to Harvey C. Brown, P. O. Box 871, Nashville 2.

Be SURE to order now the additional copies you'll need of the April-May-June issue of POWER. In this Lenten season, you'll want to hand POWER to many youth in your church, school and community.

For only a small amount, you can provide a devotional guide for each youth that will help build spiritual foundations and fellowship for real Christian living in our time.

Order copies of POWER at only 10c each from POWER, Box 871, Nashville 2, Tenn.



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